

THE POWER IS GIVEN IN HEAVEN AND ON EARTH TO ME  
UNTO ONE WHO TEACHES THE MESSAGES OF SALVATION

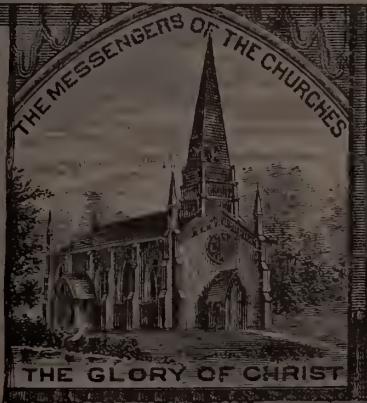
Therefore

DECEMBER, 1897.

**HERALD**  
**MISSION NEWS**

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R. M. Sommerville, EDITOR

NEW YORK

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A POWER IS GIVEN IN HEAVEN AND ON EARTH  
UNTO ME  
TO TEACH & TO PREACH  
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1897.

THE GRAND  
MISSION NEWS

CONTENTS.

Our Views of Mission Work

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Nos. 1-12.

THE COMMERCIAL EDITOR  
NEW YORK

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1897.

## OUR VIEWS OF MISSION WORK.

### TWENTY-FIVE YEARS OLD.

*Rev. Geo. A. Edgar, Olathe, Kan.*

*Ladies of the Missionary Society:*

I wish to congratulate you to-night on three things. The first is your age. Of course I mean your age as a society. There is a little delicacy about mentioning a lady's age in these days and I suppose there always has been, for of all the women mentioned in the Bible, Sarah is the only one whose age is recorded. But I think I may truthfully say that I am proud to occupy the relation I do as pastor to a ladies' missionary society that is twenty-five years old. Whatever attractiveness youth may have, there are some qualities of a sterling nature that are the exclusive possession of age. There are some things that a history of twenty-five years would relegate to the shelf as "out of date," but there are other things that need the experience and the test of time in order to bring them "up to date." So I congratulate you on your age.

The second thing on which I congratulate you is your work. Not because it has been brilliant or noteworthy—although the record read here to-night is not one to be ashamed of—not because of the quality that you have put into the work, but because of the stamp that Christ has put upon it. Wm. McKinley received congratulations

from all over the land upon his election to the presidency of the United States; not because of the work that he had done but because of the work to which he was called by the voice of the people. This is the congratulation that I bear to you as workers in the service of Christ. It is not what we do for ourselves, but what we do for Him that is lasting. And however humble or obscure the service, the honor of it remains. The seeds of Christian charity, of brotherly kindness and of divine truth that you have sown—these things can never die. The harvest may grow ripe over the graves of the sowers, but it is a harvest that will put none of the laborers to shame.

The third thing on which I congratulate you is the spiritual benefit that you have derived from this work. For the nature of such work is like the quality of mercy, "It is twice blessed—it blesseth him that gives and him that takes." Wm. Wykelham was appointed by the king of England to build a stately church. When the building was complete, the king found written in the windows, "This work made Wm. Wykelham." When he was charged by the king with assuming the honor of being the author of the work, whereas he was only the overseer, he replied that he meant not that he made the work, but that the *work made him*—having before that been very poor but now well off and of great reputa-

\*Spoken Sept. 2, 1897, at the 25th Anniversary of the Ladies' Missionary Society of Olathe, Kansas.

tion. And so whatever work God may enable us to do makes *us* rather than we it. We cannot render Christ any true service, however small, without experiencing a reflex influence upon ourselves, and it is for whatever Christ's service has made you that I congratulate you to-night.

If woman was seriously implicated in the sinfulness of that tragedy that "brought death into the world and all our woe with loss of Eden," she is no less closely associated with that righteousness by virtue of which we regain a right to the tree of life and enter in through the gates into the city. In all the record of the earthly ministry of Christ, we nowhere read that He had a woman for His enemy, though He had many men. "Women ministered to Him of their substance. The Samaritan woman gave Him her testimony; the Syrophenician woman, her faith; the woman that was forgiven much, her love and her tears. Women were honored to carry to the church the tidings of His resurrection; they shared in the Pentecostal effusion, and they were welcomed by the apostles as fellow-laborers and fellow-sufferers in the gospel." She was the last to linger about the cross and the first to visit the sepulchre.

It has been stated that two-thirds of the population of the heathen world are women and children, and statistics indicate that two-thirds of the Church at home are women. The question was asked in the World's Conference on Missions that met in London in 1888, how a larger proportion of the two-thirds of the women could be interested in the work of reclaiming the two-thirds of the heathen population. And one ventured the suggestion that "we have not enough taken in to our work the study of the Bible." Let us go to the people with "Thus saith the Lord" for every point that we would

make. We must make them familiar with Scripture. From Genesis to Revelation this work is commanded; it is the essential work. "Go, disciple all nations." "As the Father has sent me, so have I sent you." The philosophy of that answer is that we must not only reach the intellect with argument and the heart with touching appeals, but we must impress and quicken the conscience with a sense of moral obligation. I suppose there is no professed follower of the Lord Jesus Christ who does not admit theoretically that there is an obligation resting upon the Church to carry the gospel to those that have never heard of Christ. But it is one thing to yield an intellectual assent to a truth to which we are logically driven, and quite another thing to yield a practical assent to the same truth. We all know better than we do. And the remissness of the Church in the prosecution of the work is not to be attributed to a defective knowledge so much as to a defective conscience. Let me speak of this moral obligation.

1. There is an obligation arising out of our relation as Christians to those who have not the gospel. Being in Christ brings into a new relationship with the world; and relationship always implies more or less of obligation. When a child is born into a family there are certain obligations born with him. They live and grow with him. And they concern not only those who are the immediate members of his own family, but also those who are outside the family circle. So when we are born again and become members of the family of God, there are certain obligations binding upon us, by virtue of that birth, toward those that are without as well as toward those that are within the Church. You will remember that after Cain had killed his brother, God called

him to account in the question, "Where is Abel thy brother?" And Cain answered, "I know not. Am I my brother's keeper?" And then the Lord replied, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." If Cain's conscience had not told him that he *was* his brother's keeper, that question would never have arisen to his lips. And if God's law had not constituted him his brother's keeper, Abel's blood would not have cried for vengeance at the hands of God. All the civilized world recognizes that truth. It is involved in the common brotherhood of man. Each is in a measure responsible for the life and the well-being of his fellow. As Paul says, "No man liveth to himself."

Because we are our brother's keeper the Christian heart and conscience of America heard and responded to the cry of their starving brothers in Russia two years ago; because we are our brother's keeper, Clara Barton was sent at the head of the Red Cross Army to distribute relief to suffering Armenia; because we are our brother's keeper, Congress made appropriations to carry food to famine-stricken India. These instances were the recognition, whether admittedly so, or not, of the principle that binds all mankind together and makes each the keeper of his brother. It was because they felt that they were their brother's keeper that the priest and the Levite passed by on the other side when they caught sight of the poor fellow that fell among thieves down by Jericho. They knew that if they came up and examined him and became aware of his real condition, they might be constrained by the force of the appeal to do for him what they were very adverse to doing, and so they passed by on the other side to avoid feeling the full force of an obligation which they did not want to dis-

charge. There are a good many priests and Levites in the Church yet who keep themselves ignorant of the condition of the world and the claims of the Church for fear they might be constrained to make a contribution.

The Church of Christ bears an analogous relation to the spiritually destitute as the individual does to his needy neighbor. Only the responsibility is graver, and the obligation is stronger, inasmuch as the interests at stake are men's souls and not men's bodies. "Where no vision is, the people perish." There is spiritual destitution all around us; earth's dark places are still full of the habitations of horrid cruelty; brothers are dying in darkness and sin—and what are we doing to relieve the distress? Or what right have we to pose as the followers of Christ if we do not manifest the spirit of Christ? John asks: "Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Much more may we ask, how dwelleth the love of God in a man who shutteth up his bowels of compassion toward those who have need of the Word—the bread of life?

We cannot bear that relationship to God which calls forth the love of our hearts to Him, without bearing that relation to our fellow-man that requires us to love them for His sake. The relation of sonship involves love to God with all our heart and mind and soul and strength, and also to love our neighbor as ourselves. So that this obligation to our fellow-creatures grows out of our relation as sons and daughters of the Lord Almighty. By the very constitution of things the obligation and the relationship are inseparable. In so far as the Church of Christ is made God's saving

agency in the world of sin—and I know of no other—the Bible tells me of no other—her relation to the unsaved world is that of a teacher and a guide. “Ye are the light of the world.” God says to her as He said to the prophet Ezekiel—and would that she felt the awful responsibility of the message—“I have set thee a watchman . . . therefore thou shalt hear the word at my mouth and warn them from me.” We cannot occupy the relation without coming under the obligation. God has made us in this spiritual sense—by virtue of the divine life imparted to our souls—He has made us our brother’s keeper. We are not responsible for what He does, but we are responsible for what we do, or do not do, for Him.

“When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.” Now the question for us is, Can we, knowing that so many are perishing in their sins for want of this warning, discharge our duty as our brother’s keeper, or evade the responsibility for the blood of souls, if we do not endeavor to carry the gospel to this perishing world? The plea of ignorance will not absolve you from the obligation. Solomon says: “If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth he not know it, and shall not he render to every man according to his works?”

2. There is an obligation arising out of our relation to the truth itself. The very enjoyment of the gospel salvation brings us under obligations to make it known to others. You will remember the famine in

the days of Jehoram, king of Israel, when the Syrian army besieged the city of Samaria. Food became so scarce that mothers boiled and ate their own children. There were four lepers at the gate of the city. “And they said one to the other, Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now, therefore, come, let us fall unto the host of the Syrians; if they save us alive, we shall live; if they kill us, we shall but die.” So they went away in the twilight and found the Syrian camp deserted. But the horses and tents and provisions were left as though they had fled in precipitate haste. Then the four lepers satisfied their hunger and thirst, and carried treasure and hid it. After a bit, in the midst of their enjoyment, they thought of their starving brethren in the city. And they said, “We do not well: this day is a day of good tidings and we hold our peace: if we tarry till the morning light some mischief will come upon us: now, therefore, come, that we may go and tell the king’s household.” And so they went. Now, we, the Church, are like those lepers in the Syrian camp. We have the Bible and Bible blessings in abundance, while many homes and lands are destitute. We do not well; this day is a day of good tidings and we hold our peace.

“We know its comfort, we have felt its gladness that it has brought to us in the times of our sorrow; and the direction it has given us in times of perplexity. Does not the fact that we have the secret which alone can lift human life to its full dignity and freedom and power lay upon us the duty to communicate it?” Paul says in the first chapter of his letter to the Romans: “I am a debtor both to the Greeks and to

the barbarians, both to the wise and the unwise. So—in discharge of that debt—as much as in me is, I am ready to preach the gospel to you that are at Rome also.” There is this principle of obligation recognized by Paul. He had not received the gospel from the Greeks; the Romans had not contributed anything to his salvation; the barbarians had nothing to do with his conversion; why should he feel himself indebted to them? Because the very enjoyment and possession of salvation made him, as it makes every man, a debtor to the whole world, and lays him under the obligation of grace to distribute them as far and as wide as he can. Therefore, he was ready to preach the gospel at Rome. Are we ready to follow his example? Dr. Guthrie tells us the story of a dismasted merchantman that a British frigate observed off the coast of Spain, drifting before the gale.

“Every eye and glass were on her and a canvass shelter on the deck, almost level with the sea, suggested the idea that even yet there might be life on board. They send a boat off to the wreck. They reach it; they shout; and now a strange object rolls from that canvass screen against the lee shroud of a broken mast. It is hauled into the boat. It proves to be the trunk of a man, head and knees bent together and so dried up and shriveled as to be hardly felt within the ample clothes—so light that a mere boy lifted it on board. It is conveyed to the ship and laid on deck. In horror and pity the crew gather around it. These feelings suddenly change to astonishment. The miserable object shows signs of life. The seamen draw nearer; it moves; and then mutters—in a deep sepulchral voice mutters—‘There is another man.’ Rescued himself, he did not forget his obli-

gation to his former companion in danger. Salvation is not something to be selfishly enjoyed alone. The Church is not the absolute possessor, but the trustee of the gospel. It is in her hands as a trust. The purpose of that trust is voiced by the psalmist in the first of the sixty-seventh Psalm—

God bless and pity us,  
Shine on us with Thy face:  
That the earth Thy way, and nations all  
May know Thy saving grace.

God has blessed us with salvation in order that we may communicate it to others; “that His way may be known on the earth, and His saving health among all nations.” When Israel ceased to do that, He took the blessings of the truth away from them. If we do not faithfully administer the trust, He will take them from us. We are stewards of the manifold grace of God; stewards to dispense, not to consume. The Master has gone away into a far country; He has left us with the gospel, and says, “Occupy,” or “Trade ye herewith, till I come.” And if we are going to wrap up the good tidings in the napkin of indifference, and hide it in the earth of our own sordid selfishness, there will be some sharp reckoning when the Master returns and calls us to account. For, although we may shut our eyes to the responsibility of the trust thus imposed upon us, we may be sure that He will not; but, like the slothful and wicked servant, we will be condemned out of our own mouth, and our very excuses will be turned into accusations.

3. There is an obligation arising out of our relation to Christ as Lord. “The starting point in all true Christian service is the clear recognition and unqualified acceptance of the Lordship of Jesus Christ.” If we have recognized and accepted that, then, of course, the obligation to obey His

commands immediately and necessarily follows. When Paul was convinced by the vision on the way to Damascus of the Lordship of Jesus Christ, there came with the conviction such a sense of obligation that he exclaimed, "Lord, what wilt Thou have me to do?" And in rehearsing this story of his conversion before Agrippa, he tells how the Lord said to him, "For to this end I have appeared unto thee, to appoint thee a minister and a witness both of the things which thou hast seen and of those in which I will appear unto thee, delivering thee from the peoples and the Gentiles, unto whom I now send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God . . . whereupon, O King Agrippa, I was not disobedient to the heavenly vision." There were two elements in that vision. It was a vision of Christ's Lordship, and a vision of Paul's duty. That was enough for Paul; Christ as Lord, and an expression of His will; whereupon he was not disobedient.

Now the Church has had her heavenly vision, too. A vision of Christ's Lordship and of her duty. On a mountain in Galilee the risen Christ appeared to His disciples and said, "All authority is given unto Me in heaven and in earth; go ye therefore, and teach all nations." There it is, Christ's Lordship, "all authority"; our duty, "go ye therefore." And for all who profess to be His disciples that ought to be enough.

In this command of her Lord the Church finds the great overshadowing obligation that binds her to every phase of the Master's work. Referring to this same incident in his letter to the Galatians, Paul says, "When it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me that I might preach Him among the heathen, immediately I conferred not with flesh and blood." The command of the Lord admits of no hesitancy or questioning: "The King's business requires haste." The word of a superior officer is sufficient reason for a soldier's obedience. He does not wait to consider whether he can afford to do it. If there is any question comes up, it seems to me it would be, Can I afford not to do it? Like those six hundred who stormed the Russian works at Balaclava, ours is not to reason why. In Prospect Park, Brooklyn, stands the statue of Gen. G. K. Warren, who in the late war was engaged in seventeen great battles, and twenty minor actions. On the statue we read the secret of his heroism in the simple legend, "Everything with him was subordinated to duty." So it should be with the followers of the Lord Jesus Christ.

"Possessions vanish and opinions change,  
And passion holds a fluctuating seat,  
But, by the storms of circumstance unshaken,  
And subject neither to eclipse or wane,  
Duty exists."

*The Foreign Mission Treasury is overdrawn  
nearly \$16,000.*

**Read:** **1 Chronicles 29.**  
**Malachi 3: 8-12.**  
**2 Corinthians 8 and 9.**  
**Acts 20:35.**

## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

LATAKIA, SYRIA.—School work was resumed after the holidays at the usual time, Tuesday after the 15th of September. Miss Wylie reports 47 pupils in the Girls' Boarding School, and three more expected from the Fellahs. In place of the teacher who went to Mersina with Miss McNaughton, she has employed a girl belonging to the town, a graduate of the school, who united with the Church last summer, and has had to bear a good deal of reproach on account of becoming a Protestant.

In a private letter of 29th October to Mrs. Sommerville, Miss Wylie says: "Yesterday the little daughter of one of our licentiates, Saleem Saleh, died. She was a very pretty, bright child, the idol of the home, and her removal is a very severe blow to the parents."

In regard to the medical department, Dr. Balph writes:

"The hospital work was resumed, after a vacation of four weeks, on September 13. Since that time thirteen patients have been admitted, nine of whom are with us at present. Five of these were children under twelve years of age, the remainder men. The majority have been surgical cases. At this season of the year, more than any other, we are called on to treat diseases of the eye, which are very prevalent in this country at all times. We have had among our patients several very serious cases of this sort, all of which are doing well. The outside work has been over the average amount the past month; more than 120 visits have been made to patients in the town so far. The attendance

at the clinics has also been good, averaging over 40 each day."

MERSINA, ASIA MINOR.—From a letter recently received from Miss Sterrett, we make the following extract: "The girls' school was opened September 20, and the boys' October 4. In each of the boarding schools there are thirty pupils, and with but few exceptions they are bright and promising children. It was very hard to have to refuse admittance to children from Adana and Tarsus, but there was no alternative. At Mersina they can come to the day school if they are very hungry for knowledge, but so far there are only six girls, and about the same number of boys, availing themselves of the privilege. We cannot compete with the Jesuit and Greek schools in fancy work and French—the latter we do not teach, and these people care more for such things than they do for learning to read in their own language. However, we are not discouraged. There is more comfort and satisfaction in teaching the very poor. The Greek school, I understand, is supported by one wealthy Greek here in Mersina. There are lady teachers, all from Europe, who live in the building, a fine new one, which this gentleman has erected at his own expense. He is an old friend of Mr. Dodds, and he kindly allows one of our teachers to attend two half-days each week, free of charge, to learn fancy work, which will be a great help to us."

Miss McNaughton also says in regard to the opening of the boys' school, of which she has charge: "Then began the painful task of refusing boys. Had we the money we could have from fifty to a hundred. My heart ached every time I had to say, 'No, I

can't take you in.' I felt there is one more opportunity gone to win a soul for Jesus."

Rev. R. J. Dodds and family reached Mersina on the morning of November 4, and, as he writes, "met as hearty a welcome as anyone could desire."

**CYPRUS.**—The following letter from Rev. Henry Easson, dated October 29, is very encouraging:

I am progressing slowly but surely in building; I am at least getting the stones at a reasonable price. When I was ready to begin the Armenian builders had found work somewhere else and I had to employ two Greeks, but the stone hewers and workmen are Armenians; and I am writing this letter to let you know how thankful we are to God, both for the Armenians and for ourselves, that you were inclined to send us the money you had on hand to buy the material and thus let us go on with the house. I believe that our God is providing the money for the workingmen.

Last fall I wrote to Brother Lynd, of Belfast, Ireland, for help to give work to the Armenian refugees. In answer to his call, a member of the Society of the Friends, Mr. Foster Green, gave him £10 to send to me. After my return from Switzerland I wrote a description of the condition of these people in Larnaca, and what we were trying to do for them, both as to body and soul, and the need of funds to provide work for them. I sent a copy to Mr. Green, with an expression of thanks for his last year's gift, and he immediately sent me another £10, and that came in just as I was wondering what I would do during the coming week for money to employ the Armenians.

I sent a copy of the same letter, through a friend in Switzerland, to Prof. G. Godet of Neuchatel, and my joy was increased, and all doubts of final success removed, by a

letter from Prof. G. Godet this week containing a check for 1,000 francs, or the equivalent of £40. He writes:

"I am much obliged for your letter of September 13, which came to hand the same day that we had a sitting of our committee. We decided at once to send you the sum of one thousand francs to help you in your work among the Armenian refugees in Cyprus. I wish we were able to send you more, but our work in Armenia, especially for the orphans (of which over 500 are kept with Swiss money), is too extended to allow us to scatter our resources too far, and obliges us to be careful how we spend. However, I hope the sum, though small, may be an encouragement to you and help you to supply a few needy ones during the winter. We feel a keen interest in your mission work, and wish it all success with God's blessing.

G. GODET."

Who does not gratefully recognize the hand of the Lord in this assistance coming from men of other denominations and other nationalities to the work in Cyprus? It will surely lead many in the home churches, who have large resources, to contribute out of their abundance to this enterprise. A few days ago an elderly lady, belonging to Second New York, sent us five dollars to be used for any missionary purpose, and we will send it to Cyprus. A hundred offerings of the same amount are needed, and it would save postage to mail them in the same letter.

**CHINA.**—At the regular bimonthly meeting of the Board of Foreign Missions, November 30, letters were read from the missionaries in China, intimating that they had chosen Tak-Hing-Chau as a center of operations, and asking instructions in regard to the purchase of land for mission buildings, and an increase in the working

force. It seems from what the brethren say that the health of the workers and the success of the work will make this necessary. Except in a treaty port, which Tak-Hing-Chau is not, missionaries cannot own land in China, but under the French treaty they can purchase and hold property in the name of their Church. The Treasurer, Mr. Walter T. Miller, was instructed to correspond with them in regard to the purchase of property, and when a decision has been reached the matter will be laid before the churches.

A letter from Mr. McBurney, dated October 6, contains some things that will be very interesting to the churches. He says:

About one week ago Miss Wells, of the London Mission, informed us that the Magistrate of Tak-Hing was sick, and at present in Canton City in search of health, and advised us to seek an opportunity to call on him. This we were able to find through the kindness of Mr. Tso, a Presbyterian Chinese Christian, who made all arrangements for us to visit the Magistrate on Saturday, October 2, at 12.30 p. m. We had heard that this Magistrate was very favorable to Christianity, and were anxious to talk with him, and he was evidently very anxious to meet us.

Our party, consisting of Mr. Tso, our teacher, Mr. Yin, Mr. Robb and myself, arriving at the house at the appointed time, were duly ushered into the presence of the Magistrate. I will not take up time and space in telling you of our four-mile trip through the city, nor of our entertainment in the Magistrate's house, and many other experiences which were truly very interesting, but will write of the conversation while there and of some other very important facts connected with opening work at Tak-Hing.

It was necessary for us to have two interpreters, as the Magistrate spoke the Pekin dialect. Mr. Tso spoke to our teacher in Mandarin and our teacher spoke to us in Cantonese, and in this way we were able to carry on a very interesting conversation. We told him what we had done, and what we hoped to do in the future in Tak-Hing. He assured us that he was very much pleased to have us begin work in Tak-Hing, and assured us also that he would help us in every way possible, giving us his hearty support and co-operation. He expressed disappointment in not knowing of our intentions one day earlier, as in case he had known, his representative, who returned to Tak-Hing on business just the day before our visit, would have been instructed to inquire after purchasable land and report to us when we would go up in a week or so. He advised us to wait until three weeks later, when he expects to return in person to Tak-Hing, and then he will assist us in the purchase of a plot of ground for mission buildings. We are advised on every hand to have a Chinaman act for us, as a foreigner is supposed to have unlimited resources of money, and is always asked two or three prices for everything to begin with. The Magistrate asked particularly if there was to be a physician with us, and was pleased when we assured him that although there was not one with us now, we expected to have one soon.

Our teacher is much interested in our work, and has given us a good deal of help *outside of the class room*, not only in going to Tak-Hing and renting the house, but in calling our attention to little matters that might have slipped our notice. He advises us to make the purchase, if possible, just before the Chinese new year (about Febru-

ary 1), as that is the time that a Chinaman wants money. He also informs us that the Magistrate's term of office will expire at the end of another year, and that we ought to get as strong a hold as possible on Tak-Hing while he is there, lest he might not be reappointed.

We believe that the time has come for prompt action, in harmony with discretion, and greatly do we feel the need of wisdom and prudence. The Lord has certainly opened the door. Pray that man may not be permitted to close it, and that we may be directed in entering *the door*, and as well have strength to perform the Church's work after being established on the field.

We anxiously await the instruction of the Board, and hope that it may not be delayed. . . .

We had a good summer in Macao. Spent the greater part of three months there, keeping up our studies most of the time, for although the weather was very warm during the day, the evenings were pleasant, and usually a cool breeze from the ocean during the night.

We returned to Canton about two weeks ago, and soon realized that the atmosphere in Canton was not so well calculated to stimulate the action of the brain as that of Macao.

**PALESTINE.**—The report of *Church Missionary Society* says: "In many places both Moslems and members of the Greek Church are most willing to listen, and ignorance and superstition are proving not impregnable to gospel assaults. The mother of the keeper of the Great Mosque at Jerusalem listened attentively and repeatedly to the lady who visited her. Another woman bore witness to Christ as her Saviour to the women who went to her sick-room, and refused in her dying hour to repeat

the Moslem formula. One of the lady missionaries writes that she meets, from time to time, in the villages with women who are praying for forgiveness in Christ's name and also to be kept from sin and the Evil One, and she mentions one who was nicknamed 'Christian' on this account. The medical work at Gaza, Nablous, Acea, Salt and Kerak is excising a widespread influence. The riveted attention with which patients listen at Gaza to the Rev. Dr. Sterling's setting forth of the claims of Jesus as the Son of God and Saviour is evidence of real interest. 'There can be no question,' Dr. Sterling writes, 'that a wonderful work is being done, and that the gospel light is shining.' "

#### AT HOME.

**ALLEGHENY, PA.**—The Board of Superintendents of the Theological Seminary will meet, according to adjournment, on December 23, 1897, at 9 A. M., in the Seminary Hall.

**BEAVER FALLS, PA.**—The Fourth Annual C. E. Convention of the Societies of the Pittsburg Presbytery was held in the College Hill Church, Beaver Falls, Pa., beginning on Tuesday, Nov. 2, at 2 p. m. The entire programme was carried out, and no speaker either failed to meet his engagement or arouse a deep interest in the subject assigned. The Convention was largely attended, and for worth and enthusiasm was far beyond expectations or precedents. It is now evident that this organization has come to stay. M. W. Leslie, of New Castle, was the excellent presiding officer, and Miss Rose E. Slater, of East End, Pittsburg, the efficient secretary. The following committees were appointed: *On Enrollment*, C. A. Dodds, Maggie Mayne and Kate Taggart. *On Resolutions*, Mrs. J. S.

Martin, D. O. Jack and Louis Meyer. *On Nominations*, W. M. Glasgow, C. M. Smith and Anna Fleming. *On Auditing*, R. M. Downie, Cora Gross and J. D. McAnlis. The following excellent papers were read and discussed: "How We May Secure the Baptism of the Spirit," by Miss Rose E. Slater, of East End. "The Relation of the Y. P. S. C. E. to the Church," by Rev. J. R. Wylie, New Galilee. "The Relation of the Y. P. S. C. E. to Moral Reforms," by C. M. Smith, Allegheny. "Consecration: What It Is, and What It Does," by Rev. J. S. Martin, New Castle. "Y. P. S. C. E. Committee Work," by Miss Clara Blackwood, Pittsburg. "Should We Have a Denominational Society?" by Rev. Dr. J. W. Sproull, Allegheny. "The Question Box" was conducted by J. E. Dodds, Beaver Falls. Inasmuch as these excellent addresses are promised this journal for publication, further reference to them will not now be made.

Perhaps the greatest interest centered around the two papers, "The Relation of Y. P. S. C. E. to the Church," and, "Should We Have a Denominational Society?" The relation of C. E. to the Church was made very clear, *i. e., that it was a part of it*, receiving its authority from the properly constituted officers, and thus much prejudice was removed. It was the unanimous conclusion of the Convention that a Denominational Society was neither wise nor necessary, and the Union pledged itself anew to the general features of Christian Endeavor. The following ministers took some part in the Convention: Revs. J. W. Sproull, D. McAllister, R. C. Wylie, J. S. Martin, H. W. Reed, R. J. George, George Kennedy, W. M. Glasgow, J. R. Wylie, W. McKinney, Louis Meyer, C. M. Smith and D. O. Jack. The following delegates were

appointed to attend the coming National Reform Convention in Philadelphia, viz.: R. M. Downie and wife, of College Hill; Rev. W. M. Glasgow and wife, of Beaver Falls; Dr. R. C. Wylie and wife, of Wilkinsburg; Rev. J. S. Martin and wife, of New Castle; and Mrs. Emma S. Sproull, of New Alexandria, with the privilege of adding to their number other Endeavorers who may be going from the vicinity of Pittsburg. Dr. Russell, of Allegheny, was appointed to represent the Union in the State Union and Convention, and endeavor to have Psalms used there as the matter of praise. The following officers were elected for the ensuing year:

*President*, S. R. Wells, Wilkinsburg.

*Vice-President*, R. M. Pearce, Beaver Falls.

*Rec. Secretary*, Miss Rose E. Slater, East End.

*Cor. Secretary*, Rev. J. S. Martin, New Castle.

*Treasurer*, J. S. Tibby, Pittsburg.

*Supt. of National Reform Work*, Mrs. H. H. George, College Hill.

A generous collection was lifted, which far exceeded in amount the expenses of the Convention.

The College Hill Covenanters, together with their friends, were profuse in their hospitality. Never was the one hundred and thirty-third Psalm sung with more appropriateness than at the close of this most successful Convention. Next year the Convention will be held in the Central Church, Allegheny.

The following resolutions were adopted by the Convention:

As members of the C. E. Society, covenanting to do whatsoever our divine Master would like to have us do; led, as we trust, by the Spirit's unerring counsel, we do not

hesitate to plan great things, to expect rich results from our deliberations on this occasion.

I. Feeling the need of a richer outpouring of the Holy Spirit upon our organization, we do resolve that we will pray and labor earnestly for this sign of divine blessing.

II. We regard the Y. P. S. C. E. as a department of church work, subject to the session, and co-operating with the pastor, efficient in the development of Christian character and in the preparation of our young people for service.

III. Conscious that the attitude of the Y. P. S. C. E. toward moral reforms is one not of sympathy only, but also of activity and hearty support, we resolve that we will continue in our war against Sabbath desecration, intemperance, Sunday newspapers, corrupt literature, secret organizations, and all kindred evils, and we pledge ourselves to help other societies to engage in similar warfare so long as they proceed on a scriptural basis.

IV. Acknowledging with grateful hearts the door opened by divine providence for National Reform work, we pledge ourselves as an organization to do all we can to help those engaged in this important work. And we resolve:

1. That we will send delegates to the National Conference on the Christian Principles of Civil Government, to be held in Philadelphia, December 7-9, 1897.

2. That we enter upon the founding of a National Reform Department of this organization, which shall be under the care of a superintendent, to be elected annually together with the other officers of the society, with full power to act, and shall report at the annual meeting of the society.

V. That as Christian Endeavorers of this Presbyterial Society, we recognize, with gratitude to our Saviour-King, the ever-wideing door of opportunity given in His providence for the dissemination of His truth; that we devote ourselves anew, as true and loyal Covenanters marching under our Covenanter banner, to the carrying of the principles represented by that banner through every opening door; and that for the wisest and most effective prosecution of this work we are more fully persuaded to-day than ever before, that our place as Covenanters should be, as in the W. C. T. U., the N. C. A., and the N. R. A., and other similar organizations, so also in the Christian Endeavor work—not in an exclusive denominational organization, but, as heretofore, in united efforts with Christian brethren of other denominations.

VI. That Dr. Russell be authorized to represent this society in the next meeting of the Executive Committee of the State organization, and urge in behalf of this society the use of the divinely inspired songs of David in the meetings of the Pennsylvania State Convention.

VII. Conscious of our sinfulness and failure, and profoundly thankful for the blessings vouchsafed to us in the past year, we reconsecrate ourselves to the service of Him who is our Saviour-King, and pray that He may make us willing instruments in His hand.

MRS. J. S. MARTIN,

MR. D. O. JACK,

MR. LOUIS MEYER,

*Committee.*

The sacrament of the Lord's Supper was dispensed in the First Beaver Falls Congregation on Sabbath, October 31. Dr. J. W. Sproull, of Allegheny, ably assisted. The accessions will give strength to the con-

gregation. Most pleasant weather and well-attended services added to the comfort and interest of the occasion. The pastor's action sermon was based on 1 Thess. 5:9, 10, from which he drew the lessons of (1) the appointment of God to salvation; (2) the atonement of Christ; and (3) the inheritance of believers. Members from the following congregations participated in the enjoyment of the feast, viz.: Geneva, College Hill, Miller's Run, Pittsburg, Par-nassus, First Boston and Clarinda.

Miss Anna M. George, daughter of Elder Samuel George, of the First Congregation, Beaver Falls, Pa., died of consumption, Nov. 15, 1897, aged twenty-seven years. Miss George was a graduate of Geneva College, a most active and consecrated worker in the church, and a Christian whose sincerity and consistency impressed everyone. Seemingly "her sun went down while it was yet day," but her work was completed and *well* done. She could truly say with reference to the future: "As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness."

A clipping from the *Tribune* of October 19 brings the good news that Ross Fiscus, captain of the Geneva College team, who was so painfully injured in a game of football at Greensburg, Pa., on the previous Saturday, was able to return home and resume his studies on Monday. He has since left Geneva, however, for Latrobe, "where he will finish the balance of the season with the crack team of that city."

We are sorry to learn that Philip S. Johnston, student of theology, is at home on College Hill, threatened with typhoid fever. Everyone is praying for his speedy recovery.

BELLEFONTAINE, O.—The L. M. S. of Bellefontaine R. P. Congregation passed

the following resolutions on the death of Mrs. Anna McClure:

*Whereas* God, in His all-wise, though to us mysterious providence, has seen fit to remove from earth, to the mansion prepared for her, one of our esteemed members, Mrs. McClure, who departed this life March 10, 1897,

We, the members of the Ladies' Missionary Society, gladly bear testimony to her Christian character and consistent life. As long as God gave her strength to attend divine service, her seat was never vacant in God's house, prayer-meeting, or Sabbath-school. She delighted to associate with God's people.

We would also place on record our grateful appreciation of her interest in our missionary society, of which she was president. We miss her from our meetings, for she was faithful in attending them. To those of us who knew her sterling integrity, her constant adherence to what she believed to be right, her faithful discharge of duty to the church of which she was a very intelligent member, and we may say "one in whom there was no guile."

*Resolved*, that we, as a society, sustain a loss, yet we bow in humble submission to the will of Him who makes no mistakes, but doeth all things well. May we who remain be incited to greater diligence and consecration in the Master's work.

May we follow in her footsteps as far as she followed Christ.

MRS. H. R. ELLIOTT,  
MRS. S. B. GUTHRIE,  
MRS. M. RAMBO,

*Committee.*

BLOOMINGTON, IND.—The Session of the Reformed Presbyterian Church of Bloomington, Ind., took the following action on the death of John M. Faris:

After an illness of five weeks, John M. Faris, a member of the Session of the Reformed Presbyterian Church of Bloomington, Ind., for many years, passed to his reward on the evening of Aug. 4, 1897. When death took him he was nearing three-score and ten years, being born in Beechwood, Ohio, Nov. 13, 1829. He came to Bloomington, Ind., when nine years old, and connected with the Covenanter Church at an early age. He gave evidence of victory in spiritual warfare, his end being peace.

As a Session, we desire to express our appreciation of his worth as a president and fatherly counselor, to bow in submission to the divine will, to express our sympathy for his aged widow and bereaved sons and daughter, and to be reminded of responsibilities increased by this providence, and of our need of the psalmist's prayer, "So teach us to number our days, that we may apply our hearts unto wisdom."

R. M. B.

BROOKLYN, N. Y.—The congregation in this city made out a call, Monday, November 29, in favor of W. M. George.

CEDARVILLE, O.—On November 15 I moderated a call at Cedarville, which resulted in the unanimous choice of Licentiate W. McLeod George.

J. C. SMITH.

KORTRIGHT.—It has been my privilege to labor with the congregation in Kortright for the past six months. During that time the sacrament of the Lord's Supper has been dispensed twice, and with evident tokens of divine favor. The weather was fine, the attendance good, and there was much spiritual enjoyment. The congregation is small, but it is made up of worthy people,

and they are very anxious to sustain the Covenanter cause in that place. Our work outside was also very pleasant. Besides preaching and speaking in other places, I preached four times in Stamford by request. In three of these services all the congregations united, and the audiences crowded the churches where the meetings were held.

The congregation in Kortright should be sustained, and the Lord will bless the work there.

S. R. WALLACE.

NEW YORK.—On Tuesday, Nov. 2, 1897, after months of weary suffering, Mrs. Sara Roy, eldest daughter of Mr. John Whitehead, fell asleep in Jesus. In early life she gave herself to the Saviour, and up to the hour of her departure, in the 53d year of her age, she was true to her vows. Her end was peace. "Precious in the sight of the Lord is the death of His saints."

OLATHE, KAN.—Rev. W. C. Paden assisted at our fall communion. We had an accession of three. One of these came to us from the United Presbyterian Church, and another, a young girl from our mission Sabbath-school, was baptized and received into the full communion of the Church from the world. On Tuesday following the communion Dr. Coulter gave a very interesting talk about his visit to the Indian Mission in the spring. As he told of what God had wrought he stirred the hearts of his audience, and, we trust, communicated to them some of the missionary enthusiasm which everyone that visits the Mission seems to catch. This lecture was arranged for by the Missionary Committee of the Y. P. S. C. E., and the collection devoted by them to the missionaries in China for the purchase and distribution of tracts.

G. A. E.

PHILADELPHIA, PA.—A National Reform Convention will be held in this city on December 7, 8 and 9. It promises to be a large gathering of men and women who have at heart the welfare of this country, and are determined to lift up a faithful testimony for Christ as the rightful King of this nation. From a provisional programme put into our hand, we find that the meetings will begin with a "Christian Citizenship Rally of Young People's Societies," at which an address is expected from Rev. Francis E. Clark, D.D., Boston, President of the United Societies of Christian Endeavor. The following days will be occupied with the discussion of such timely topics as "The Nation and the Legalized Liquor Traffic," the "American Nation and the Christian Sabbath," "Responsibility of Government Concerning Marriage and Social Purity," "Our Schools; Education without Christianity a National Peril," and "Responsibility of the City, the State and the Nation for Existing Evils." We can only express the hope that American citizens who profess to glory in the Cross of Christ will not let slip this opportunity of avowing their loyalty to His Crown.

WHITE LAKE.—According to the appointment of Presbytery, I dispensed the sacrament of the Lord's Supper in the White Lake Congregation on the first Sabbath of October, and I also preached for the congregation the preparation Sabbath. The communion season was a time of refreshing and reviving. Five young persons made a profession of their faith, and were received into the fellowship of the Church. Others are preparing to unite at the next communion.

White Lake is a beautiful place, and a great resort in summer. The church is well filled by the boarders all through the

summer. The congregation is taking hold of the work with great zeal, and deserves the sympathy of the Church. Brother Williams did a good work in that community, and his memory is blessed.

Will our people please remember White Lake when looking for a pleasant summer home?

S. R. WALLACE.

A call was moderated Wednesday, November 10, which issued unanimously in favor of Rev. S. R. Wallace.

YOUNGSTOWN, O.—I dispensed the Lord's Supper in the congregation of Youngstown, O., on the first Sabbath of November. It was an occasion long to be remembered. At the close of the services the members expressed themselves freely as having enjoyed a season of communion with God such as is not often granted. There was an accession of two. The membership is now thirty-four. All of these, but six, five of whom were out of the city, communed. The congregation is weak numerically and financially. The annual subscription amounts to but \$150. However, the members are hopeful, united and determined to do what they can to build up a self-supporting congregation. They have a neat church building, in good repair, located on Mahoning Avenue, one of the finest in the city, and in a neighborhood where are a large resident population and very inadequate church accommodations. The only other houses of worship are an Episcopal and a Presbyterian chapel, in neither of which are held regular services. An effort is now being made to unite the congregation with North Union, about fifty miles distant but connected by rail. If the effort succeeds the two congregations can, with a little help, take the full time of a pastor.

J. W. S.

## MONOGRAPHS.

### THE WORLD FOR CHRIST.

NEW YORK, December, 1897.

*To the Pastors of All Evangelical Churches in the United States and Canada.*

DEAR BRETHREN: As a Committee representing the Joint Conference of the Boards of Foreign Missions in the United States and Canada, we wish to emphasize the recommendation of the Evangelical Alliance that in connection with the approaching Week of Universal Prayer, Friday, January 7th, be observed as a day of special prayer for Foreign Missions, and that on Sabbath, January 9th, sermons be preached in all the churches on the duty and privilege of being "witnesses . . . unto the uttermost part of the earth." We also suggest that Foreign Missions be presented in the Sabbath-schools and Young People's Societies on the same day, that in all academies, colleges, and theological seminaries they be made the subject at the Friday morning chapel exercises, and that at the meetings of Ministerial Associations the following Monday, there be conference and prayer regarding our relation to the world-wide mission of the Son of God.

The providences of God give solemn impressiveness to this call. Abroad, missionaries write of enlarging opportunity, of the awakening of long-slumbering peoples, of increasing multitudes eager to hear the Gospel, of outpourings of the Holy Spirit on the native pastors and churches, of brighter outlook and larger promise than ever before. And yet they also sadly write that they have insufficient numbers and inadequate funds to take advantage of these opportunities, that so far from advancing they are compelled to retreat—to

close schools and hospitals, dismiss native helpers, see vacancies in their own ranks left unfilled, and turn a deaf ear to importunate calls for enlargement. All over the world they are in heaviness of spirit because of the retrenchment which they have been forced to make.

At home, in spite of the hard times through which we have passed, there appear to be means abundant not only for the necessities, but for many of the luxuries of life. Places of amusement are thronged. The scale of living is increasingly elaborate and expensive. Bicycles in countless numbers are purchased. Residences, churches, and public buildings are becoming more and more costly and magnificent. Heavily endowed colleges and hospitals are being multiplied. And now, to crown all, we see on every side restored confidence, reviving business, the smoke of reopened factories, the discovery of fabulous mines of mineral wealth, and the bursting granaries of a plenteous harvest.

In these circumstances, shall the foreign missionary work of the churches continue to be crippled by debt? Shall the diminished expenditure of the present be accepted as the basis for the future? Shall the Boards again be forced to order a retreat, and that too at the very time when the providence of God is summoning to a general and rapid advance along the whole line? Shall America shut its eyes to the plain and inspiring truth that it has "come to the kingdom for such a time as this"? We cannot so believe. Rather are we confident that the churches will respond to the call of God and signalize the closing years of the century by a notable advance in foreign missionary achievement.

Of this movement the pastors, under God, must be the leaders. They are the divinely ordained means for the instruction of the people. They alone have direct and influential access to them, and unless they act the Boards are helpless. For them also "the field is the world," and co-operation in planting Christian institutions in heathen lands through their respective Boards of Foreign Missions is an essential part of the work of their local churches. So we urge ringing foreign missionary sermons in the pulpits, earnest prayer at the devotional meetings, and, in due time, offerings so systematically planned that every member, whether present or absent, shall intelligently face the opportunity for bringing a gift proportionate to his ability and to the magnitude of the effort to give the Gospel to the whole world, remembering that, as the Foreign Boards are sustaining forms of work which at home are represented by many different Boards, besides various undenominational agencies, the contributions to this cause should in justice be by far the largest of the year.

And because all effort will be unavailing without a spiritual quickening, let us with one accord betake ourselves to prayer, realizing that the cause of the world's evangelization is straitened only in our own weak and impoverished spiritual life. It was in going and teaching "all nations" that Christ promised to be with His disciples "alway." Is there, then, no causal relation between what Dr. Richard Storrs characterizes as "the growing secularization of the Church"—the low spiritual state so generally recognized—and the indifference of so many pastors and church members to the salvation of their fellow-men, who, though distant, are none the less their brethren?

It cannot be too strongly emphasized that the colossal foreign missionary problem of the hour is the awakening of the Church at home to the realization of its duty and privilege in giving the Gospel to all men. If the Boards were upborne by the gifts and prayers of a consecrated Church in America, they could triumphantly override every obstacle which they encounter in Asia and Africa. Experience has shown that wherever the Gospel is faithfully preached by the foreign missionary, the heathen are converted, but the difficulty lies in the failure of the Church to send out and maintain the requisite number of missionaries. The urgent need is for a missionary membership at home—Christians who understand the place of Foreign Missions in the Word of God, who discern the part of Foreign Missions in the plan of God, who get close enough to the divine heart to catch something of its yearning love for a lost world, and who are so baptized by the Holy Ghost that they will place themselves unreservedly in His hands in the work of bringing the race to the feet of Jesus. We justly talk about America for Christ, but let us remember that from cover to cover the Bible thought is the World for Christ—a God who rules all nations, a Saviour who is "the propitiation for the sins of the whole world," a Holy Ghost who broods over mankind, a plan of salvation which is adequate for all men, a command to the Church to send it to all men. For a century we have been doing pioneer work. Now the time has come for the Church of God to arise and gird itself for the conquest of the nations for Christ. Let us count this divinely-given task as no longer a side issue, but as the chief object for which the Church exists. In the words of Dr. Herrick John-

son, let us "believe mightily in the things God has promised, and give tremendous emphasis to the idea of expecting and commanding immediate results. Must we be forever and forever preparing the way and sowing the seed and devising processes, while the centuries roll by? 'Say not ye, There are yet four months and then cometh harvest.' The harvest is now—is *now*—is always *NOW!* Isn't it about time we brought the faith of our beloved Church up somewhere near to the measure of the limitless Word?"

Confident that you will heartily respond for the cause which is not ours only, but yours also, as fellow-disciples of the Christ who laid it upon us all, and with the prayer that you may find rich reflex spiritual blessing for your own hearts, we remain,

Your brethren in Christ,

ARTHUR J. BROWN, *Chairman,*  
Cor. Sec. Board of Foreign Missions of the  
Presbyterian Church in the U. S. A.

JUDSON SMITH,

Cor. Sec. American Board of Commissioners for Foreign Missions.

HENRY N. COBB,

Cor. Sec. Board of Foreign Missions of the  
Reformed Church in America.

WILLIAM T. SMITH,

Cor. Sec. Missionary Society of the Methodist Episcopal Church.

SAMUEL W. DUNCAN,

Cor. Sec. American Baptist Missionary Union.

*Committee.*

The other member of the Committee, the honored and beloved Rev. William S. Langford, D.D., Cor. Sec. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A., died July 2d.

## EVILS OF FOOTBALL.

Last month the *HERALD OF MISSION NEWS* had something to say on this subject. The facts on which the brief article was based are public property. But the evils that it condemned are fraught with such peril to the youth of the Church, that a sense of duty compels calling special attention to them. The *Evening Post* of New York is rendering good service to public morality by publishing columns on the "Revolt Against Football." The information is gathered from all parts of the country, and, coming in many instances from friends of the game, may be accepted as reliable. In its issue for November 9th, the *Post* shows that there is a growing disposition on the part of educational institutions to prohibit the game. It quotes from the *Philadelphia Ledger* that Prof. G. D. Robb, principal of the Altoona High School, has set his foot down squarely on football, and informed the members of the team that they must not play any more this season as representatives of the school.

It also publishes the following Macon despatch to the *Atlanta Journal*:

"So far as Mercer University is concerned, football is dead. The faculty has not as yet taken any official action, but the matter is now under consideration, and in the course of a few days some action will result, and the game will be stopped, at least in its form as played between the semi-professional teams of universities and colleges. . . . The students at the college have been greatly shocked at the news of the fatal accident on the field in Atlanta, and any action taken by the faculty will, it is understood, be endorsed by the boys themselves. It may

be said, therefore, that Macon has seen her last game of football for some time to come."

The reference in the foregoing despatch is to Mr. Van Gammon, of Rome, Ga., a college boy, who died October 31st, from injuries received in a recent game at Atlanta.

A letter is inserted in the *Evening Post* from J. Havens Richards, S. J., of Georgetown (D. C.) University, in which he says: "In my opinion the game of football, as played in this country, labors under an essential tendency to violence and extreme brutality." The writer believes "that the game when well played admits of the exercise of skill and strategy to an extent probably unknown in any other form of sport, thus affording to those who have even a superficial acquaintance with its principles and combinations an interest almost unequaled in intensity," and that it "may, and in many cases no doubt does, lead to the development in the player of valuable qualities of mind and character." And yet he says: "But these advantages are far outweighed by the practically irresistible tendency to brutality of the fiercest and most reckless kind. On this head I am convinced that the newspaper accounts are frequently far too mildly expressed, and many a poor fellow is supposed to have been unintentionally and unavoidably injured in the mêlée, when in truth he has suffered from a deliberate kick or blow, or has been intentionally crushed under the weight of superincumbent players.

"I am thoroughly in favor of combined action by the colleges to suppress the game."

On Saturday, November 13th, the *Post* published a letter, in which the writer expresses the hope that "the excitement

which is now menacing, with adverse legislation, the sport of young men' will continue until the game is restored to its former character or entirely suppressed." He says: "The number of killed and injured in football increases every year. The season is hardly half over. Many of the great games are yet to be played. The papers of the last few days report four or five deaths, while broken and dislocated bones, internal and disabling injuries, often lifelong in their effects, are so frequent that they no longer attract attention. Worst of all is the ferocity which is so common that a game is seldom, if ever, reported in which some of the players are not 'ruled out' for brutal and unfair play."

In the same issue is an editorial taken from the *New Haven Register*, edited by Norris G. Osborn, Yale, Class of '80. "The discussion of football," he says, "as a 'sport' continues and grows more widespread every day. It is not so much the death of young Gammon that is responsible for the aroused feeling against the game as being played as it is that some such incident as that at this time was all that was required to bring out a full expression.

"There are two sides to this protest, one of which the football enthusiasts overlook and the other of which they underestimate. The side that is overlooked is that this protest, which increases by discussion, proceeds in reality from a genuine love of the real game of football. The side underestimated is that which relates to the character of the increasing protest. It does not proceed from men who are themselves indisposed to athletic engagements, or who undervalue the physical and mental benefits of them. We venture the statement that practically all of those who have

thrown themselves into this controversy have learned, with feelings of gratification, that Yale has extended its gymnasium course, and is bringing it more and more under compulsion. They have learned with equal satisfaction of the promising outlook for the formation of a fast crew, and will await impatiently the information that the Yale ball tossers are at practice, and give promise of an invincible nine. In other words, the character of the protestants is such that athletics stand to receive from them their best support and encouragement. To dispose of them with ridicule is a serious blunder in judgment.

"It is not the intention of those who condemn modern football to remove any of the advantages to mind and body received from playing the game. It is rather that all of these advantages shall be multiplied, without increasing the list of victims in the hospital and by shortening the record of casualties. We oftentimes wonder if the modern football experts realize that they beg the entire question when they go upon the field, as they would to 'an affair of honor,' accompanied by surgeons whose 'kits' are filled with sharp instruments and bandages. That fact alone disposes of the game as 'a sport.' The moment a surgeon is included as a part of an athletic equipment, the element of sport and sportsmanship flies out of the open window, and that of war enters."

In view of such facts as these—and the one-tenth is not told—the HERALD OF MISSION NEWS believes that the Reformed Presbyterian Church, which stands at the front in every reform measure, should be heard on the question of modern football. Approval should never be given to any form of amusement that is inimical to spirituality.

#### HOW MAY WE SECURE THE BAPTISM OF THE HOLY SPIRIT?\*

Filled with the holy enthusiasm, resultant of the heavenly gift at Pentecost, the disciples continued daily, with *accord*, in the temple, breaking bread from house to house, eating their meat with gladness and singleness of heart, praising God and having favor with all the people; and the fruit of such beautiful, fragrant blossoms of joyful, active faith were the daily additions to the Church of Christ of such as should be saved.

The gift of the Paraclete to the one hundred and twenty at Pentecost was the baptism of the infant Church, the heavenly recognition of the vast, glorious work it was commissioned to do, and to which it was thus publicly dedicated. Its progress was one grand march heavenward till the dissension arose about circumcision; and almost from that day there were little differences which became divergences, growing wider and wider as time passed.

Until a few years ago we heard comparatively little of the Holy Spirit in any of His offices. One commentator suggests the reason to be that the Church was very like Mary and Joseph with the missing child Jesus, when they, *supposing* Him to be in the company, went forward a day's journey. The Church supposed the Spirit was with and directing them. The results have been so different from those achieved by the Apostolic Church, that we have wisely set about inquiring about the cause of the shortage, and have almost decided that it is lack of spiritual vigor.

Those on whom the cloven tongues of fire rested were gathered unto their fathers eighteen hundred years ago; and in the

\*Read at Fourth Annual Y. P. S. C. E. Convention of Pittsburgh Presbytery, November 2, 1897.

meantime worldly men have grown more worldly, and drifted farther and farther from the Cross. Through the shortcomings, inconsistencies and lack of grace in her individual members, the Church of to-day is not having favor with all the people as did the ancient Church in those glorious days when it was directed wholly by the Blessed Paraclete. These faulty Christians *also supposed* the Spirit was with them; and now Christians everywhere are arousing and asking why the Lord is not with them as they had supposed.

The warfare of the Church against worldly wickedness in both high and low places has, so far, been wholly unsatisfactory; Satan's army has gone into camp in perfect security; threatened only by small bands of guerrillas, instead of the armed *hosts* of the King of kings and Lord of lords. By scattered shots some of Satan's pickets are occasionally brought down, but afraid to attack so large a force, the victorious sharp-shooter retires to his little camp again. But it is a cause for thanksgiving that Christians everywhere are awakening more fully to a sense of their responsibility as soldiers, stewards and husbandmen of the Lord of glory, who has delivered to them, aye, to us, His goods, and journeyed to a far country, but who may unexpectedly return at any moment, as a thief in the night, and appoint us our portion with the hypocrites and slothful servants who kept their Lord's money wrapped up in a napkin.

"The office of the Holy Spirit," says Dr. Gordon, "is to communicate Christ to us; Christ in His entireness." Another writer says, "The Holy Spirit impresses on the soul the image of Jesus, and this is the sure pledge of everlasting inheritance"; and Paul tells us in the Ephesians that the

Spirit is ours as a *covenant privilege*. Dr. Gordon, on this, based the assertion that "Pentecost was once and for all, and the Spirit then came to abide in the Church perpetually; but every believer throughout the ages would need to be *infilled* with that Spirit which dwells in the body of Christ." Dr. R. C. Wylie, in a recent sermon, showed that by the baptism at Pentecost, Christ's first kingly gift to His Church, God's communion with man through the Holy Spirit, broken by Adam's sin, was restored; restored till the end of time. But this gift of the Heavenly Comforter is *subsequent* to repentance. "As sinners," Henry tells us, "we accept Christ; but as sons we accept the Spirit for our sanctification, and it is always bestowed *in answer* to prayer."

Gentile Cornelius, a devout man, who feared God with all his house, gave alms and prayed to God alway; but the Spirit was not bestowed on him or any of his household till after they had fasted and prayed; and then receiving heavenly direction, sent for Peter, and on his powerful presentation of the truth, "the Holy Ghost fell on all them that heard the word." The twelve Ephesian disciples had only just learned of the existence of the Holy Ghost, but through the laying on of Paul's hands they received the Spirit, and we learned of the blessed results in our Sabbath-school lesson a few weeks ago. Stephen's being filled with the Holy Ghost is the secret of his powerful and convincing martyr sermon. Being pervaded by the Holy Spirit, and having the image of Jesus stamped on their hearts, explains to us the winning of so many souls in heathen lands and cannibal islands for the Saviour by the efforts of His missionary servants. And is not this the secret of the heroic forgetful-

ness of self and self-interest in him who so faithfully served his Lord in Syria, and lately triumphantly quitted the mission church militant for the mission church triumphant, where we have every reason to believe he is walking in white with the spirits of just men made perfect, and the army of martyrs who surround the throne?

Commentators tell us that there are no stereotyped exercises through which the believer must pass in order to possess the Holy Spirit; but we are assured that no profane person, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, while continuing prayerless and unrepentant, can possess the Spirit of God; but all such may be justified and *sanctified* in the name of the Lord Jesus, and by the Spirit of our God.

We may be deprived of the Spirit through our indifference, or, as an eminent divine tells how he said prayers, recited creeds, gave alms, and conscientiously performed duties, imagining all the while that because of those things Christ was with him. "Happy," he says, "for such Christians if some weary day the invisible Christ shall say to them, 'Have I been so long time with you, and yet hast thou not known me?'"

Do we really believe we shall receive our request when asked in prayer, or do we really and truly pray? Do we really and truly pray with our leader in our meetings that the Holy Spirit of God may preside over and direct the worship and business of the meeting, and guide every soul that is seeking the light? And when the benediction is pronounced from the pulpit, how often do we really and truly echo in our hearts the petition of the man of God when he prays that the communion of the Holy Spirit may be with, and abide with us?

At our convention last year, "How to Secure the Presence of the Holy Spirit" appeared as one of the topics on the programme; it was responded to by Dr. R. J. George. And last year's Resolution Committee, in Resolution VIII. of their report, say: "We cannot expect the Spirit to come upon us with power, except as we comply with the conditions for obtaining this wonderful gift as revealed in the inspired Word." Note what follows: "We hereby pledge ourselves to make diligent use of the appointed means until the Spirit be poured out from above." And the appointed means are prayer, repentance, and (am I not justified in saying?) fasting.

Dear Brother and Sister Endeavorers, can we ask for the baptism of the Comforter in our hearts until we are ready to obey His will, and submit ourselves wholly to His guidance? This does not necessarily mean that we shall leave all our daily tasks and work only for our society or church, but it does mean that we carry our Saviour with us everywhere; in other words, *keep our pledge*; not from a sense of obligation only, but because we wish to keep it; because we so desire to honor our Lord and Master that we serve Him in every daily duty, however trivial, or as Henry Ward Beecher once said, "It is a good thing for men to be filled with grace to such a degree as that their unconscious moods and unpurposed influence shall be healing, as well as the things which they intend."

"Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart;" and "If a man purge himself from these he shall be a vessel unto honor, meet and *sanctified* for the Master's use, and prepared unto every good work."

ROSE E. SLATER.

### A BAD CHARACTER.

At a Presbytery visitation of a prominent rural congregation a leading city minister was delivering the usual after-dinner speech, which invariably drifts into high encomiums and effusive dissertations upon the excellent qualities of the presiding local pastor. In the course of his remarks, he said that "his reverend friend had during his ministry, neither in Presbytery nor congregation, ever made an enemy." To the practical observant mind this was certainly a very bad character. There is such a thing, and the pity is that it is far too prevalent in these modern days, as a minister performing all the routine duties connected with a church, and even taking his share of those public duties which come his way, and in doing so never make an enemy, and yet, at the same time, leave unperformed and never touch even the fringe of those greater duties which are incumbent upon him as a true minister of Christ, who has at heart the general and best well-being of the community in which his lot may be cast.

The previous minister was of a different mould. It could not be said of him "he made no enemies." Yea, he made many by the fearless advocacy of true righteousness and noble conduct, and by getting into close touch with the prominent and glaring vices prevalent in the district.

During a long and active ministry he was the means of uprooting and stamping out many flagrant forms of evil.

In these modern times, is there not a great danger just here to a minister's real practical usefulness? Is there not a willful winking at and blindness to great and widespread forms of vice by many ministers? They think to gain popularity. Their true life-work is sadly marred by such an ignoble policy.

At ease in Zion. Never made an enemy. This is about the last verdict a faithful minister or Christian worker should ever seek to merit.—*The Irish Presbyterian.*

### SPECIMEN OF WORK DONE INSIDE.

"One of my friends," says the Rev. Charles Garrett, "is a very earnest, shrewd man, who seems to always know how to do the best thing at the right time." One day he was passing a gin-shop in Manchester, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money had gone. In a moment my friend hastened across the street, and, entering a grocer's shop, addressing the master, said:

"Will you oblige me with the largest sheet of paper you have?"

"What for, my friend? What's the matter?"

"O, you shall see in a minute or two. Please let it be the very largest sheet you have."

The sheet of paper was soon procured.

"Now, will you lend me a piece of chalk?" said my friend.

"Why, whatever are you going to do?"

"You shall see presently."

He then quickly printed in large letters: "Specimen of the work done inside!" He then fastened the paper right over the drunken man, and retired a short distance. In a few moments several passers-by stopped, and read aloud: "Specimen of the work done inside." In a very short time a crowd assembled, and the publican, hearing the noise and the laughter outside, came out to see what it was all about. He eagerly bent down and read the inscription on the paper, and then demanded, in an angry voice, "Who did this?"

"Which?" asked my friend, who had

now joined the crowd. "If you mean what is on the paper, I did that; but if you mean the man, you did that! This morning, when he arose, he was sober; when he walked down the street, on his way to work, he was sober; when he went into your gin-shop he was sober, and now he is what you made him. Is he not a true specimen of the work done inside?"—*Gems of Illustration.*

#### MILLION CONVERTS A YEAR.

In his opening address before the late session of the Bengal-Burma Conference, Bishop Thoburn said: "Ninety-five millions of souls are found within the bounds of this one Conference, for whose evangelization the Methodist Episcopal Church has equal responsibility with other Missions. Few missionaries of our Church have been specifically sent for this work, and a very small amount appropriated for it. Twenty missionaries are urgently needed to do anything like justice to the fields open to us. The accessibility of the people everywhere is perfectly marvelous. A wondrous silent revolution is in progress. There are some present who will see a million converts a year gathered into the Christian Church in this empire. It is distressing to find the resources so inadequate for these great opportunities." Speaking of the skepticism in regard to results of Missions in foreign fields to be found in the home Church, he called attention to the inconsistency of singing such strains as "The morning light is breaking," "Heathen nations bending," "A nation born in a day," etc., etc., while incredulous as to the possibilities of the work in this land, as many good people in the home Church appear to be. "We must lay hold mightily on God for the development that our hearts desire.

God is with us. We belong to a victorious army. The prospects were never brighter. It will not be long before we have a Conference for Burma. The little one will become a nation."—*Indian Witness.*

#### THE LORD'S SHARE.

A traveler in Ceylon, accompanying a missionary on his pastoral visits, noticed as they walked through the garden that some of the cocoanut trees were marked "X." On inquiring why they were so marked, the native Christian answered: "Because every 'X' tree is devoted to the Lord." The traveler also noticed that the missionary's wife, as she cooked the noon-day meal, threw a handful of rice into the pot for each member of the family, and then two handfuls into another pot standing near. The traveler asked why the two handfuls were put into the other pot; the wife replied: "That is the Lord's rice pot and I remember Him when cooking each meal."

#### HIS VOICE AND HAND.

A story is told that when George Selwyn accepted the Bishopric of New Zealand, a great ecclesiastical potentate expressed his surprise that one living under the shadow of Windsor, and with every prospect of the highest English promotion, was willing to go out to a distant colony. "Perhaps," was the reply,

"He hears a Voice you cannot hear,  
Which will not let him stay;  
He sees a Hand you cannot see,  
Which beckons him away."

"Ah!" said he to whom the words were spoken, "I suppose that is it." How infinitely blessed above the little puerile elevations of earthly preferment are they who are accounted worthy to hear this Voice, and to see those beckoning Hands.—*Selected.*

## GIVING DOTH NOT IMPOVERISH.

In Connecticut, a few years ago, lived a lady who had a beautiful flower garden, in which she took great pride. The whole country was proud of it, too, and people drove miles to see it. She fastened two large baskets on the outside of her fence next to the road, and every morning they were filled with cut flowers—the large showy kinds in one basket, and the delicate, fragile ones in the other. All the school children going by helped themselves and studied the better for it, and business men took a breath of fragrance into their dusty offices that helped the day along. Even the tramps were welcome to all

the beauty they could get in their forlorn lives.

"You cut such quantities," some one said to her; "aren't you afraid you will rob yourself?"

"The more I cut the more I have," she answered. "Don't you know that if plants are allowed to go to seed they stop blooming? I love to give pleasure, and it is profit as well, for my liberal cutting is the secret of my beautiful garden. I am like the man in 'Pilgrim's Progress':

"A man there was (though some did count him mad),

The more he gave away the more he had."

—Selected.

## EDITORIAL NOTES.

—With this number the HERALD OF MISSION NEWS closes its eleventh year. Grateful acknowledgment is made to subscribers who have given us their loyal support, and to brethren in the ministry for the literary contributions that have given value to its columns. Language cannot express its deep indebtedness to the missionaries for their assistance.

In January, 1898, the paper will appear in an enlarged form, and under a name and symbolism that will clearly indicate its character and the design of publication. Its success as a missionary agency will depend, under God, upon the friends of Christian work in the Reformed Presbyterian Church. Though wholly a private enterprise, it hopes for the generous support and cordial welcome that have been extended to the HERALD OF MISSION NEWS for so many years.

Attention is called again to our terms:

**1. The price of the paper will be**

**50 cents a year, strictly in advance; 62 cents when mailed to subscribers in New York City and to foreign countries.**

Some of our friends cannot understand why it is necessary to charge 62 cents for the magazine if mailed to subscribers in New York, when those living on the Pacific coast and in any part of Canada receive it for 50 cents. The following extract from the Postal Laws and Regulations of this country will make it clear to them: "Payment of postage in currency is required at the time of mailing, the rate being 1 cent a pound, *except on matter for delivery in the city by carriers* (weekly publications excepted), prepayment on which is required by stamps affixed, at the rate of 1 cent each for newspapers, regardless of weight, and on periodicals 1 cent each for those weighing 2 ounces or less, and 2 cents each for any weight over 2 ounces." Owing to this rule, we have received, during the last

eleven years, only 38 cents for each HERALD or MISSION News mailed to a resident of New York City. In future we must ask our readers to pay the additional 12 cents to cover postage.

**2. Subscriptions can begin any time, but must end with the calendar year.**

The adopting of this plan will save the publisher a great deal of time and expense, and will, for many reasons, commend itself to thoughtful subscribers. Renewals, beginning on New Year's Day, will take on the form of a favor rather than that of an obligation.

**3. No subscriptions will be received for more than one year in advance.**

It shall be counted a kindness if intending subscribers will bear this rule in mind. Anyone sending a dollar under the impression that he will be credited for two years in advance, will be disappointed. We always mean what we say.

**4. Free copies will be mailed only to exchanges, and to one in each congregation who will send us news items.**

We shall be glad to put on mailing list the names of any who are willing to render this service to the cause of missions. Those who, during the past eleven years, have served us in this way, refusing to accept any tangible recognition of our indebtedness to them, and doing it only "for the Name's sake," will in nowise lose their reward.

—The HERALD OF MISSION NEWS for 1898 will be a 32-page monthly, equivalent, with eight lines additional on each page, to 35 pages of the present size. Friends have expressed surprise that we can afford to give so much for so little, and have urged us to fix the price at a dollar a year. Our

invariable answer is that there are many in the churches, filled with the missionary spirit and eager to hear news from the mission fields every month, who cannot afford to pay more than fifty cents, and we must fulfill the law of Christ. Those who believe that the paper is worth a dollar have the remedy within their reach, and perhaps it is not going too far to say that they should insist on paying that amount annually, rather than violate their convictions.

—Special attention is called to the following circular, a copy of which was mailed, early in November, to every pastor and to a representative of every vacant congregation and mission station in the Reformed Presbyterian Church :

*Dear Brother:* Will you kindly bring to the attention of your congregation once more the present financial condition and claims of the Foreign Missions ? The consecrated money of the consecrated men and women in the membership of the Reformed Presbyterian Church is required to-day, that the Board may be able to implement its engagements with the brethren who are laboring in Syria, Asia Minor and Cyprus. These devoted laborers are the messengers and representatives of the home churches. For years every congregation has voted through its delegate to Synod that \$15,000 are needed, in addition to special contributions, interest on invested funds, and income from occasional bequests, to carry on the work. No Elder ever opposed the appropriation or even intimated that, in his opinion, it was unnecessarily large, and by his vote he pledged the congregation that he represented to raise its full share of the amount. And yet at the Synod in June the Treasurer had to report an overdraft of \$9,475. Five months

have passed away, and that indebtedness has not been reduced a single dollar. Some money has been received from different sources, but not enough to cover current expenses for the last half year. Consequently the debt resting on the Church has been increased instead of diminished. At least \$25,000 will be needed to liquidate the debt, pay the salaries of four ministers, three physicians, and six lady missionaries, and meet the wages of native licentiatess, colporteurs, and teachers, with other everyday expenses. Nor should there be any difficulty in raising this sum. A cent a day from each communicant would give nearly \$11,000 more than are asked for. Everything depends on the liberality of the people in making their offerings for this purpose in December. Please present these facts from the pulpit and at social meetings for prayer in the way that, in your judgment, will be most likely to secure the desired result.

Nor must the work in China be overlooked. The money in the Treasury of that Mission is being rapidly paid out. And now that a center of operations has been chosen, involving an increase in the working force and special expenditures always connected with the starting of a new enterprise, the contributions to this scheme must begin in good earnest.

Yours in the cause of Missions,

R. M. SOMMERSVILLE,

*Corresponding Secretary.*

The HERALD OF MISSION NEWS requests its readers to weigh carefully the facts stated in this paper. The success of our missionary operations depends largely, under God, upon the interest that the ministry and membership of the Church take in the evangelization of the world. Let the December collections be offerings

to the Lord from men and women who have first given themselves to Him, and the result will be a full Treasury and a revived Church.

Since writing the foregoing sentences, Mr. Walter T. Miller has reported to the Board that the overdraft on the Treasury is now nearly \$16,000. Unless the congregational offerings are far in advance of those in any previous year, the Synod, at its next meeting, will certainly have to consider the question of recalling half the missionary force in Syria and Asia Minor. Can the Reformed Presbyterian Church afford to take a step so perilous to its spiritual interests, so inconsistent with its covenant engagements, and so false to its history?

—The Conference of the officers and representatives of the Foreign Mission Boards, held in New York, January, 1897, requests the Committee on General Conference to consider the question of holding simultaneous meetings in the interest of world-wide evangelization. After careful consideration it was deemed inexpedient to attempt a series of union meetings this year, believing that it would be better to secure the presentation of foreign missionary work in the regular services of the churches. Accordingly, the letter, printed on page 288, has been prepared, and we ask the ministers and members of the Reformed Presbyterian Church to read it prayerfully in connection with the circular of our own Board.

—Some of the young women of the Reformed Presbyterian Church, who have contributed towards the salary of a foreign missionary for a term of five years, have already sent in offerings for a sixth year. We thank them, and hope that all whose names are on our book will continue their contributions for this purpose, and that

many more who have no special representative in the foreign field may be constrained to take part with them in this service.

—The Missionary Committee of the Y. P. S. C. E., of the Second Reformed Presbyterian Congregation in New York, sent us, a few days ago, twelve dollars for the Young Men's Reading Room in Latakia, Syria. The money has been handed to the Treasurer, who will include it in his next remittance to the Mission.

—Miss Jennie B. Dodds, until recently connected with Tarsus Mission, was married to Rev. S. H. Kennedy, B. A., of the British R. P. Mission in Antioch, Syria, Oct. 28, 1897, at the British Consulate, Aleppo, by her brother, Rev. J. Boggs Dodds, of Suadia.

—Rev. N. R. Johnston, of Oakland, Cal., has recently sent us the prospectus of a book on which he has been working at leisure times during the last year or two, and we cheerfully lay a copy of it before our readers:

*“Looking Back from the Sunset Land,  
or People Worth Knowing.”*

Under the above title a new book, written by Rev. N. R. Johnston, is about to be issued by the press of Oakland, California. The character of the forthcoming volume is foreshadowed by the title. It will be somewhat in the form of an autobiography but will give a philosophical history of the times in which the author lived, and of the reforms, especially the anti-slavery movement, in which he was most interested and most active. The friends of missions will be especially interested in the au-

thor's history of the Church's early missions, notably the Freedmen's and the Chinese.

The most prominent feature of the book will be the writer's sketches and estimates of the character of his Covenanter friends and co-laborers more or less eminent in his own and other denominations, and in the fields of reform. With many of the early and most prominent abolitionists the author was familiarly acquainted, and associated in philanthropic efforts in behalf of the enslaved. The book will be enriched by valuable information with reference to those honored philanthropists of whom the present generation knows so little.

The volume will contain between five and six hundred pages, and will appear in the neatest modern style as to paper, type and binding, and its pages will be embellished by numerous fine half-tone pictures of some eminent ministers and reformers.

The work will be sold at the very low price of \$1.00 or \$1.25, according to the style of binding, and will be mailed or delivered free of cost to all subscribers. As it is from the pen of a well-known writer, it solicits the favor of the reading public. It is expected to be out during the holiday season, if not before."

Mr. Johnston informs us that, except it be the anti-slavery movement, the subject and history of missions in the Reformed Presbyterian Church is the most prominent feature of the forthcoming volume. From what we know of the author and his life-work, we have no hesitation in commanding this book, and we shall be very glad to receive the names of subscribers.

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